

**BOOK**  
OF  
**RATES,**  
Now used in the  
**Sin Custom-house**  
Of the CHURCH and COURT of  
**ROME.**

CONTAINING

The **BULLS, DISPENSATIONS, & PARDONS**  
for all manner of Villanies and Wickednesse, with the  
several sums of Monies given and to be paid for them.

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PUBLISHED

By *Anthony Egant, B. D.* late Confessor-General of the  
Kingdome of *IRELAND*, and now through the mercy of  
God Minister of the Gospel according to the Reformed Religion.

*Ephes. 5. 12. For it is a shame even to speak of those things which  
are done of them in secret.*

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Licenced according to Order.

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L O N D O N

Printed for *Benjamin Southwood*, at the Sign of the *Star* next to  
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BOOK

FC

R A T E S

212. 1890-1891

ROMA

THE BUREAU OF INVESTIGATION

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "Mr. J. H. Smith", "Mr. W. H. Jones", and "Mr. R. H. Brown".

By Authority of the Senate, Printed by the Government Printer, 1874.



# TO THE READER.

**I** Hope you will be so charitable as to believe it is neither Gain nor advantage hath invited me to lay open this Warehouse & thus to Publish the Merchandise of the Popish-Market, nor any hope thereby of supporting my own Interests (since I know well enough how many Enemies a work of this nature will make me among some men) it being only to let the world see that the abuses that were long since discovered in the Popes Dispensations, are yet still in being; as is visible enough by the Rules and Impositions of their Chancery, being neither ima-

*To the Reader.*

ginary, nor yet forged upon the Anvil of Mallice as some persons will be ready to perswade those poor souls, who never had any knowledge of the corruptions of the Court of Rome, nor of the nature of its traffick; a great part of these Papers I cannot command at present, by reason of my absence from my native Country, or else I would have inserted them all, which would have farther laid open their abominable practices, though perhaps this may be sufficient (if not too much in so nauseous a Subject: the papists without doubt will disown it, and say that this is a meere fiction, and that such things are not practised in their Church, but I am ready to prove by my own knowledge and experience, all I here alledge to be true, and able to make good, that all the Arts of Man could not have invented more gross or villanous sins than the Popish Clergy do put to sale, so that none but these shrinemakers which maintain their worldly pomp and greatness by such handicrafts, could have invented such a way of wiping out sins so destructive



*To the Reader.*

Give to a good Life, and the main design of the Christian Religion, so that if you will but examine, and seriously consider the particulars, you will easily be convinced that none but themselves could be the Authors of it. I can safely say that there are hundreds even of the ordinary Priests, that know not what it means, because that these *Arcana Imperii* are always kept close from them and reserved on purpose for certain persons called Apostolick Pœnitentiaries, to whom the Absolution of periculous and hainous sins is committed (as it was to my self in *Ireland* within these four years) and of such persons there may be one or two in every City or Diocels which before they receive that power, must take an Oath of secrecy never to reveal the Misteries of their Church and to Keep them from the knowledge not only of the Layety, but also of the ordinary Priests and Fryers, & especially from any man that is suspected to be of so acute parts, or of so much Learning or honesty as might make him scruple their authority, and neither may it per-

A 3 haps

*To the Reader.*

haps have come to the knowledge of some half-witted fellows, who either for Lucre or Liberty, neither stick to the one Religion or the other, of which sort of people we have divers amongst us in this Kingdom, whose names are not worth the mentioning by either party, but as to those sins commonly called reserved causes, if any man shall acknowledge himself guilty of any such, in confession to an ordinary Confessor, He can only tell him where the Popes Bankers reside, who are to absolve him, and will gladly receive him, so he bring with him the price of his sin, and this great Pœnitentiary is thereupon to procure a Bull of Indulgence and pardon for all wicked persons offending in the causes here set down, and divers others.

I would have said more upon this subject, and set forth more of their cheats and Artifices, but I hope within some time to be at more leisure, and to have better opportunities of setting forth their pranks and policies to the view of the World.

*To the Reader.*

I shall now only beg of you to assist me with your prayers for the conversion of those miscreants which have so highly deserved Gods just Indignations, since there is no greater signe of his anger then when he strikes men with such blindness of understanding that they take for Oracles whatever the Jugling Priests have invented for their own unlawful Gain, and as it were make a mockery of God himself, men who can scarce be believed to have any hopes or thoughts of a life after this. I humbly submit the treatise to the judgment of the kind Reader, and if he think the pains I have taken, may any way serve to demonstrate to the World the inormities of the Court and Church of Rome, and perhaps convert some that are drunk with its cup of abomination, I shall then rest satisfied that I have not ill employed my time; I pray God to continue amongst us the purity of his Gospel and preserve our Clergy from the sin of coveteousness, that spiritual Idolatry, which first debased the Church of Christ from its primitive purity, and to convince

To the Reader.

vince if possible, those poor deluded creatures, which are sold as slaves to this successor rather of *Simon Magnus*, than *Peter*, and to unvail the darkness of his Kingdom, which God of his infinite mercy and goodness grant according to the hearty prayers of,

Your servant in Christ

ANTHO. EGANE.





CERTAIN  
Decreed Impositions  
OF THE  
Chancery Court  
Of the Church of  
R O M E.

Of Marriage:

l. s. d.

IMPRIMIS,



They that Marry in the fourth Degree  
must pay for a Dispensation the  
sum of —————

02 04 00

They that have committed Fornica-  
tion in the fourth Degree, not-  
withstanding their consanguinity  
which they well knew, shall pay —

30 00 00

For legitimating of Children that shall be born of a Con-  
junction in the fourth Degree —————

19 00 10

Those that have contracted in Matrimony in the  
fourth

B

fourth Degree, and being ignorant of their Consanguinity and after being sensible of their relation, having carnally accomplished their Marriage, must pay for their Dispensation —————

27 00 06

They who have carnally sinned in the fourth Degree, being Ignorant of their Consanguinity, their Dispensation is —————

16 00 06

For such as have been sensible of their own Consanguinity in the fourth Degree, and nevertheless contracted in Marriage *lucet non consummatum*, their Dispensation is —————

39 00 10

But if that Marriage be consummated and carnally accomplished, you are to agree with the Prelate, for the legitimating of such Children as were born before a Divorce given by the Ordinary, at the request or unanimous consent of both parties, the Dispensation is —————

09 00 10

### *A Marriage in the fifth Degree.*

**W**Hether it be of Consanguinity or affinity is dispensed for the sum of —————

40 00 04

Besides the gratifying of the Prelate for a Marriage in the second Degree, whether it be for Consanguinity or affinity, the Pope himself or his particular Emissary, is to give the Dispensation for. —————

100 15 06

The Dispensation of Marriage in the first Degree of Affinity, is made only in Conscience, yet you are to pay or according to the ability of the party. —————

1000 02 6

### *A Dispensation for Gossips.*

**F**Or such as are of a spiritual affinity and shall be contracted in Marriage —————

17 00 09

In all other Causes belonging to Gossips none but the Pope or his publick Penitentiary *sede vacante dispensis jur.* —————

50 00 03

If an Adulterer or a married man seeks his wifes destruction, he cannot obtain any Dispensation to marry ano-

another, but if he hath contracted Marriage and that the matter be kept secret he is to be dispensed with in Conscience, but he shall pay. —————

36 01 00

If a married Man attempts to kill his Wife, and effects it not, and that he hath not promised Marriage to another he may have a dispensation to Marry another, after the death of the first for —————

29 02 09

If a married Man before the death of his married Wife marries another being Ignorant of the first marriage, if it so happens that the first Wife dyeth he shall take to him the second, provided the Ceremony of Marriage, be renewed, and he cannot be divorced, without the consent of his Wife, who was Ignorantly Married or contracted unto him before, and then the Dispensation shall cost ————

19 02 09

If a Man who has been a long while absent, supposeth that his Wife is dead, and he marrieth another, and liveth with his second as with his married, during the time he supposed his former to be dead: but if his first Wife shall happen to come again, he shall forsake the second and live with the first; but he shall pay for his transgressions —————

29 02 09

A Dispensation for such as have vowed Chastity during life is given only by the Pope, or by some extraordinary great Prelate but it shall cost —————

16 05 06

He that hath vowed to be a Monk, so that the Vow be not solemn, he may be dispensed with accord to Conscience for —————

15 04 01

But if in his Dispensation be added this clause, that if his Wife die, he shall be obliged to keep his Vow, yet he may have a Dispensation to Marry again for ————

27 03 06

If a Man who hath taken Holy Orders (provided it be kept secret) happens to Marry, he may have a Dispensation for keeping his Wife as long as she lives, provided that he shall not Marry again after her decease, only he shall say his Divine office upon Festival days, and that by way of satisfaction, and he must also pay for his Dispensation ————

35 04 00



### *The Dispensation for Jews.*

<b>A</b> Dispensation for a Jew, for having a Synagogue in his own House shall cost—	300	01	06
For erecting a new publick Synagogue must be paid—	600	15	00
A Jew that will be authorised to practise Physick, or Chyrurgery, with the Clause of Assistance, must pay—	60	15	00

### *Dispensations on the Age of those that take Orders.*

<b>A</b> Child at six years old shall pay for his Clark-ship and first Matriculation—	19	02	04
A Youth of sixteen shall pay for his being made Sub- Deacon the sum of—	22	03	05
At seventeen years—	16	02	00
For being made Deacon at the Age of eighteen—	32	00	00
At nineteen for the same—	16	00	00
For being ordained Priest at two and twenty—	32	02	00
At four and twenty for the same—	16	00	00

### *To take Orders, where, when, of whom, and in what number one pleaseth.*

<b>T</b> O take Orders, from any other but his own Bishop, the first Clark-ship and the four small Orders is—	14	01	00
To take according to a mans will one, two or all the Orders must be paid—	32	02	10
For taking Orders, except in <i>Ember week</i> is—	10	02	10
For taking Orders from such as have Authority, to use Benediction from an Abbot—	34	02	00
From a Bishop—	24	00	00

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*Dispensations for such as are Defective or bewitched in any of the Members of their Bodies, in order to take Orders,*

**F**Or a man that wants any member of his Body if he takes Clarkship, as to the four small orders— 36 02 00

For him to be admitted to orders of higher degree must be paid the sum of— 46 03 00

If he hath lost one or more of his fingers a Dispensation for holding a Benefice shall cost him— 52 03 06

But if he hath almost lost his left Eye, he must pay— 40 00 00

Yet with a proviso, that he holds his Book, or a Sheet of Paper containing the Canon of the Mass, on the middle of the Alter, but if he hath lost both his Eyes, or one of his stones, he must pay— 56 02 00

But if he be deprived of all his Privy-Members, he must pay— 112 03 06

*For such as have taken Orders legally as they ought to have done.*

**F**Or those that shall take Orders under age the Dispensations shall cost— 07 02 03

For the Irregularity of one that hath taken Orders from any other Bishop but his own Dioccession, without leave from his Prelate must pay for his Dispensation— 07 02 03

If a Bull carries a retention of a Benefice the Dispensation shall cost— 13 03 08

For him who hath taken Orders unlawfully it will cost— 07 02 03

And if there be a retention of a Benefice he must pay— 13 03 08

For a man who by the collection of a full tenth, was admitted into Orders, that is to say without taking or bringing Credible Witnesses to aver the Truth, his Dispensation shall cost— 07 02 02

For one who by expresse Orders, Renounceth the Orders of a Deacon, or Sub-Deacon, which were before conferred upon him he is to pay— 12 03 07

He that in one and the same day hath taken two or more Orders, to the end he may immediately officiate, He shall pay for his Dispensation— 06 02 06

*Dispensations for such as are Employed in  
the Service of the Church without taking  
Orders.*

**I**F any one being neither Deacon or Sub-Deacon, and ex-  
ercise such an Office, he must pay \_\_\_\_\_ 12 03 06  
And if he hath a Bull for a Benefice, he is to pay \_\_\_\_\_ 18 04 09  
If any one who is not a Priest shall take upon himself  
to say Mass, or to Administer the Sacraments: if he in-  
tend to take Orders afterward, his Dispensation shall  
cost \_\_\_\_\_ 36 09 06

*Dispensations for Bastards.*

**F**Or admitting a Bastard after the old manner to Ho-  
ly Orders: and to capacitate him to hold a Living,  
wherein is a *Cura animarum*, he pays \_\_\_\_\_ 05 01 01  
And if that the Clause of impowering him to change  
his Benefice be added, he is to pay \_\_\_\_\_ 07 07 03  
If a Bastard knowing himself to be so, and afterwards  
shall take Orders he must pay \_\_\_\_\_ 07 07 03  
If he change his Benefice he is to pay \_\_\_\_\_ 06 02 00  
If he changeth two, he is to pay \_\_\_\_\_ 12 04 00  
If three, \_\_\_\_\_ 18 04 06  
But if he officiate in the behalf of his Father present,  
or absent, he must pay \_\_\_\_\_ 07 02 00  
And if he be a Bastard found by chance he pays \_\_\_\_\_ 06 02 00

*Dispensation*  
*Prisid.* *Dispensation for Monks Bastards.*

**F**Or a Mendicants Bastard turning Monk: his dispen-  
sation is \_\_\_\_\_ 06 02 08  
For a Mendicant to be made Provincial of an Order,  
or first Guardian, or capacitated to any other Dignity:  
if \_\_\_\_\_

if Monks that have Revenues, and not Minors or Mendicants, they may have a Dispensation for as high as an Abbot for \_\_\_\_\_

01 01 00

*Dispensations for such a Person as was once married and at the second, took a Virgin to his Wife.*

**F**Or a man who hath been once Married, he may after her decease be admitted into orders paying for his dispensation \_\_\_\_\_

06 02 00

And if he will enjoy priviledges he must pay \_\_\_\_\_

02 09 09

*Dispensations for Persons that have had two Wives.*

**A** Man that hath been twice married shall be admitted to his first Clerkship, or to the four small Orders, paying for his Dispensation \_\_\_\_\_

12 03 04

*For the Apostolical Chamber.*

**B**ut if in his Bull is added this Clause, if he chance to Marry again he shall pay \_\_\_\_\_

18 04 09

And if the Bull contain this Clause if it happen he hath already had two Wives and that he shall marry the third, he shall pay \_\_\_\_\_

06 04 08

And if this Bull for a Man that hath had two Wives and is a Widdower, dispences with him to have or to keep one simple Benefice, he shall pay besides the afore-said Tax \_\_\_\_\_

24 06 00

He that being married, and conceals that he had two Wives, and yet takes his first Clerkship, must pay \_\_\_\_\_

21 05 06

A Knight that hath had two wives, and after being a Widdower, if he enters into the four first Orders, he shall pay for his Dispensation \_\_\_\_\_

12 03 06

A

A man having had two Wives, having already procured his Dispensation from the Pope to enter into Orders and to Officiate the place of a Canon, may yet have a faculty for two equal Benefices, paying only————— 24 06 00

### *Pardons and Dispensations for Soldiers.*

**H**E that being a Soldier for the Catholique Cause, and kills nor wounds none in War, nor causeth none to do it, is to pay————— 36 09 00

All Priests who have assisted at the Judgment, or given their advice in writing in any Criminal Cause shall pay each Person————— 36 09 00

If any man shall strike a Clerk or Priest, he shall pay the full sum of————— 06 02 00

But if an Abbot or Prelate it must be————— 12 03 06

If any man shall strike a Bishop, or such an extraordinary great Prelate it must be————— 24 06 00

### *Dispensation for wounding Persons.*

**H**E that wounds any one of the Clergy in any of his Members, his pardon and Dispensation shall cost— 18 04 09

But if it be a simple Pardon without Dispensation it will cost————— 06 02 00

He that wounds an Abbot or principal person of any Order must pay————— 06 00 00

If a Bishop it shall be————— 12 00 00

But if one Lay-Man wounds another, he is pardoned for————— 00 00 06

### *Dispensations for Murders or wilful Homicides.*

**A** Murderer having taken his first Orders, can have a Dispensation for holding one simple Benefice, and if that be not sufficient, he may have two or three; hiring his Pardon for the murder he hath committed for—— 12 05 06

Bnt

But if he will have the priviledge of the Clergy he  
must pay \_\_\_\_\_ 18 04 00

If it be with the Inhibitory Clause it will cost \_\_\_\_\_ 30 07 06

To have a Dispensation for holding three Benefices, ex-  
cept the Bull Runs so that he may hold as many Benefi-  
ces, as he stands in need of, he is to pay \_\_\_\_\_ 01 18 02

But if he hath the Bull to his advantage he pays \_\_\_\_\_ 24 06 00

But a person being wounded, and dyeth not of the blow  
that he hath received, but through want of good atten-  
dance or the like, or if he that gave the wound intended  
not to kill him, he may have a dispensation for the order  
of Priesthood, and hold Ecclesiastical Benefices for \_\_\_\_\_ 36 09 00

The Dispensation of a murder perpetrated by a Bi-  
shop or Abbot; or by the chief of an Order, or Knight  
it shall cost \_\_\_\_\_ 50 12 06

If a Fryer, or Guardian of a Monasterie kils a man it  
will be \_\_\_\_\_ 40 09 00

A wilful murderer having, already taken Orders and  
was before dispensed withal to sing a Hail *Mary* in the  
Church, if he has power impowered to hold an Ecclesiasti-  
cal Benefice, he is to pay \_\_\_\_\_ 36 09 00

But if there be many accessary to the murder, every  
two are to pay amongst them \_\_\_\_\_ 50 12 06

If one be found guilty of many Murders, in the same  
time and quarrel; he is to pay for his dispensation \_\_\_\_\_ 36 09 00

If in several quarrels he must pay double \_\_\_\_\_ 50 12 06

For an ordinary man which hath committed murder, is  
rated at will, according to the circumstances of the place  
and time, and as the Prelats shall think fit. \_\_\_\_\_

### *Dispensations for accidental Murders.*

For a Clark

**I**f one would have a pardon, *ad Causelam* as they term  
it, it will cost \_\_\_\_\_ 18 04 09

If he that hath killed a Man did use his endeavors  
to avoid it, but was forced to the fact in *se defendendo*,  
he shall pay but \_\_\_\_\_ 36 07 06

If a Man happen to be murdered accidentally the Murtherer is to pay for his Dispensation,	09	03	06
If a Clark of the Church hath killed one in his own defence, he must pay for his Dispensation	06	02	00
And if the Clause of assistance be in it, it will cost	12	04	00
If it be for a Cautela, or for Assurance for the future, he shall pay	21	04	06
But if it be with the inhibitory Clause its price is	36	09	00
For a Murder perpetrated in the defence of another, a Dispensation for saying Mass for,	30	07	06
Dispensations and Pardons for Bishops or Abbots or such Prelates ; for wilful Murders, are	50	12	06
For Priests and ordinary Clergy men	40	10	00

### *For Murtherers of Priests.*

**A** Lay man having murdered a Priest shall be pardoned for \_\_\_\_\_ 06 02 00

A simple Clark or Priest, or one who hath taken Orders, shall pay if he be interdicted from exercising his function, \_\_\_\_\_ 06 02 00

If there be a Rabble or a number of people when a Murder is committed, the chief shall pay a whole Tax, and the rest half.

If one Man in the same time kills more than one Priest in the same quarrel, he must pay for his pardon. \_\_\_\_\_ 06 09 03

But if he hath killed many Priests at several times he shall pay a whole Tax to the first and a half for the rest.

If he who hath killed a Priest desires to be pardoned, and would change his publick Penance to a private, he shall pay \_\_\_\_\_ 18 04 06

He that kills a Bishop or any other Prelate he must pay, \_\_\_\_\_ 36 09 00

He that having killed a Priest, if he holds his Benifice, must pay for his Dispensation, \_\_\_\_\_ 02 02 00

### *Dispensations for such as have killed Lay-men.*

**F**OR Murthering a Lay Man, the Dispensation is, ——— 03 02 04  
 But if one hath killed many Lay-men in one quar-  
 rel, he is Taxed but for one, and his Dispensation is ac-  
 cording to the Confessors discretion ——— 04 01 08

### *Dispensations for Parricides.*

**M**urthers committed on the Persons of Father, Mo-  
 ther, Brother, or Sister, each persons Dispen-  
 sation will cost ——— 04 01 08

If any Person Killed or Murthered his own Wife, it  
 shall be rated as that of Patricide, viz. ——— 04 01 08

And if he who hath Murthered his own Wife, and  
 marieth another, his Dispensation is ——— 08 02 09

And if those who have assisted the Husband in the  
 Murthering, are included in the Pardon or Dispensi-  
 on, the Tax is ——— 02 00 00

### *Dispensations for such as have killed their own Children.*

**I**F either Father or Mother, Sister or Brother, do stran-  
 gle or smother an Infant, they are to pay ——— 04 02 00

But if a stranger that hath Murthered an Infant, he pays  
 as far as a Lay Man, viz. ———

But if the Father and Mother do strangle the Infant  
 of an unanimous consent they must pay ——— 03 02 04  
 06 02 00

### *Dispensations for Women that Miscarry.*

**S**He that takes any potion to destroy the fruits in her  
 Womb, or the Father who causeth his Wife to take  
 the same, they are to pay ——— 04 01 08

But if a stranger that giveth the Potion, he shall pay — 04 01 08



### *Dispensations for Wizards and Sorcerers.*

**A** Witch or Inchanteress, at her Abjuration made:  
 of her Sorcery and Inchantments, shall pay ——— 05 02 00  
 And if she followeth the same Trade after Abjuration,  
 she shall pay ——— 12 04 00

### *Dispensations for Hereticks.*

**A** Pardon and rehabilitation of a Heretick, drawn in  
 an ample form; with the inhibitory Clause before  
 he had made abjuration is ——— 36 09 00  
 If he be a Lay man, and that the Bull containeth an Ab-  
 solution of Infamy, he is to pay ——— 12 03 06  
 And if the Inhibitory Clause be added, he is to pay  
 more ——— 12 00 00

### *Dispensations for Church-Robbers, Thieves, Incendiaries, Plunderers, Ravishers, Perjurers, &c.*

**A** Pardon and Rehabilitation for any of these crimes  
 with the Inhibitory Clause, will cost ——— 36 09 00  
 For Symony: A simple absolution for a Symonist: let  
 him be either Secular or Regular, is ——— 36 09 00  
 But if the dispensation be for Irregularity, and that  
 it will capacitate the Person to receive Holy Orders, and  
 to hold Church Benefices, he must ad ——— 06 03 00  
 And if the Dispensation be to officiate in other Benefices,  
 besides those which he hath acquired by Symony, he is to  
 agree with the Ordinary, and if the Symonist requires  
 his Pardon, it is dispenced according to the discretion  
 of the Confessor, with an authority to keep his Bene-  
 fices which he got by Symony, whether he hath already  
 obtained the profits or no with the Clause *nullis* only he is  
 to pay ——— 03 07 06

*Dis-*



## Dispensations for Carnal Sins, or for all sorts of Whorings.

**A** Priest or Fryer, having lain or carnally sinned with a woman of whatsoever sort or degree, whether a Nun or a Kinswoman, or a Relation, or with any other, whether married or single, whether within the bounds or Cloisters of his Monastery or elsewhere, whether, the Absolution be made in the name of the Clergy or no: it gives him power to exercise his Function, and to hold his Livings: and that together with the Inhibitory Clause is only—

36 09 06

## A Dispensation for Buggery.

**A** Nd if besides this there be an absolution for Buggery, or for unnatural sin committed with Brute-Beasts, a Dispensation together with the Inhibitory Clause, will come to—

90 12 01

A simple absolution for the sin of Buggery, or the sin contrary to Nature, that is to say with Brute-Beasts together with a Dispensation and the Inhibitory Clause, is—

36 09 00

A Nun having played the Whore very often *ant intra;* *ant extra*, *septa Monasterii*, is to be absolved, and rehabilitated to hold the Dignity of her Order, for—

36 09 00

An Absolution for one that keeps a Whore at Bed and Board, with a Dispensation to hold a Benefice is—

04 05 06

For all Acts of Whoring, or such dishonesty committed by a Lay man, he is to be dispensed with for—

06 02 06

A Lay Man having committed Incest, is to pay—

04 06 00

A Lay Man having committed Adultery is to be absolved for—

04 00 00

But if it be Adultery and Incest together he is to pay—

06 02 00

For the Adulterer and Adulterers together is—

06 60 00

Dispen-

*Dispensations for Trespassers.*

<b>H</b> E that shall Bury the Body of an Excommunicated			
Man in any Sanctuary, must pay	06	02	05
A Licence for Irregularity with power to enjoy a			
Benefice is	09	02	00
And if he keeps all that he had already obtained, it is	12	03	09
For him that conceals the death of another <i>Lucris Gratia</i>	09	02	00
A Priest having ignorantly said Mass in a prohibited			
place	06	02	00
But if he knew the place to be prohibited, and that the			
prohibition was by the Ordinary he is to pay	06	02	00
If by the Pope he must pay	12	03	06
A Priest having made a <i>Clandestine</i> Marriage, and said			
Mass in the presence of the Married Couple	06	00	00
And every Lay Man that was then present	03	00	00
If any Man hinders the Execution of a Bull or Aposto-			
lical Mandates, his Absolution will cost him	36	09	00
And every one of his Assistants must pay	12	03	00
A Merchant having brought Warlike weapons amongst			
the <i>Sarazens</i> , except he brings some profitable goods			
back in exchange, he is to pay	12	03	06
But if he hath brought considerable goods he is to agree			
with the Prelate			
If a servant retains the Goods of his deceased Master			
for his wages, after being advised to restore them, and			
will not, he is to be absolved for	06	02	00
A Bishop having sworn to take a Voyage to <i>St. Peters</i>			
in <i>Rome</i> , and never performed, he pays	12	03	06
The Absolution of a spiritual sentence of Excom-			
munication given out by the Ordinary	06	02	06
But if the said sentence hath been given out of the Apo-			
stolical seat, it must be	12	02	06

## *Dispensations and Pardons for Irregularities.*

**A**N Absolution or a Dispensation for Irregularity is ————— 05 13 00

And if there be a general Absolution for all sins it is ————— 08 19 00

If the Irregularity hath been cause of giving of Judgment in some criminal matter of Fact, and that there was not an absolution for the Fact, but only an Absolution for Infamy, with the Inhibitory Clause, it is only ————— 03 07 06

And if in the Bull be a Dispensation of Irregularity any Licence for passing such Judgment afterwards as often as occasion did require, and also Authority for being an vocat in Criminal causes, it will cost ————— 45 00 00

But if the Bull contains a general absolution for all sins passed, or for sins not yet committed: and also for all sorts of Irregularities, it will cost ————— 50 12 06

He that is guilty of Irregularity by reason of exercising the profession of a Physitian, must pay for the first Dispensation ————— 56 09 00

And if the Bull alloweth him a permission to follow his profession, in the future, he shall pay more ————— 05 02 06

## *Dispensations for Burials.*

**A**N excommunicated person deceased, or one that dyed a violent Death, his Absolution shall cost his friends and Relations ————— 06 02 00

But if the Body be buried in a Sanctuary it will cost ————— 12 03 06

## *Dispensations for changing and moderating of punishments.*

**A** Simple moderation of Banishment or perpetual Imprisonment, will cost ————— 04 10 00

The moderation of Banishment from ten to fifteen years will cost ————— 36 09 00

Or if the Bull contains a Dispensation for Irregularity, and a permission for exercising the Office of a Priest it will cost ————— 50 12 05

The simple moderation of Banishment, or Imprisonment for ten years, together with a simple Dispensation or Absolution of the crime committed will cost ————— 25 05 00

And if the Bull contains a Clause of assistance it will cost besides the foregoing Tax ————— 06 00 00

A Priest being suspended by his Ordinary from saying Mass, by Reason of being troubled with the falling sickness must pay for his Absolution and Dispensation ————— 06 02 06

And his Bishop is to give him License to say Mass with a proviso of being always assisted by another Priest —————

## *Dispensation of Oaths.*

**T**He Dispensation of an Oath or contract being given to the end one may not be driven or expelled from his occasions or employments, will be had for ————— 07 02 03

But if the Bull doth contain the inhibitory Clause together with an Absolution of Infamy, it will cost ————— 56 09 06

And if many are comprehended in the same fact every one of them must pay ————— 03 00 00

And if there be many contracts for the same thing and amongst the same persons, for each contract must be paid besides the Ordinary Tax of the former ————— 03 00 00

A dispensation for one that hath sworn to take his Degrees, in ~~one~~ University, and neglected his promise, so that he could not get his Degrees his Tax will be ————— 06 02 00

For an Oath that cannot be kept without incurring everlasting

Everlasting Damnation ; as for example, A dishonest  
vow, or some wicked promise, the dispensation will  
cost \_\_\_\_\_

06 02 00

And you must take notice, that there is difference be-  
tween the tax of a Bishop, Abbot, or General of an Or-  
der, and the tax of ordinary men ; for the Prelates are  
left to their Confessors Discretion, \_\_\_\_\_

### *Dispensations for the changing of a Vow.*

**A** Man having vowed, but not solemnly to take the  
Habit of some Order, or Religion, to the end he  
may change his Vow, he must have a Dispensation which  
is made in Conscience, it will cost but \_\_\_\_\_

15 04 00

If a Man hath taken a Vow of Chastity solemnly he is  
to have his dispensation for not-keeping his Vow if need  
be, but he is to pay the Prelate the sum of \_\_\_\_\_

15 04 00

If any man after taking an Oath of entering into a Re-  
ligious Life, takes a Fancy to marry rather than to per-  
form his Oath or proceed according to his Vow he is to  
be absolved *de jure*, only he must pay \_\_\_\_\_

15 04 00

And he shall be enjoined, in the Bull, to stand to his  
vow in Case he out-lives his first Wife \_\_\_\_\_

For the prolonging of the term of Vows, to go to the  
Holy Sepulchre or to Saint Peters at Rome, provided  
there be a lawful cause for it, yet a Dispensation will  
cost \_\_\_\_\_

09 02 09

If the Dispensation be for two years it will be but \_\_\_\_\_

04 00 01

For changing the Pilgrimage of the Sepulchre for ano-  
ther ; you must pay \_\_\_\_\_

12 03 06

Besides gratifying the Prelate, to change one vow for a-  
nother, will cost \_\_\_\_\_

06 02 06

For getting a Privilege from fasting or a permission to  
wear another habit, rather than the habit of the Order  
wherein one took his Vow and made his Profession, is \_\_\_\_\_

06 02 06

If the Bull contains a great number, the first man must  
pay a whole tax, and every one of the rest a half. \_\_\_\_\_

But if they are not related, and all of one house every man must pay the whole Tax, *ut supra*—

But if it be for a Chapter, or Convent or some great Collidge, and that the changing of the Vow, shall be for a perpetuity, they must pay—

100 00 00

### *Dispensations for changing the hours of Prayers.*

**T**He Knights of *Malta*, and such others, who would not be confined to any certain time nor hour, but to be left to their own pleasure, their Dispensation will cost—

10 03 06

A Reduction or changing of Divine service for one that is defective in sight, or has any other impediment, is—

12 00 06

He that layeth aside the Custom of his own Order, and useth that of another, must pay for his Dispensation—

09 02 06

If a Chapter or Convent would change their Liturgy, their Dispensation will cost—

60 15 00

And if the Bull will authorize them to alter their Prayers, that is to say, to rehearse the last for the first, and the first for the last, the Dispensation will cost—

100 15 00

### *Dispensations for doing contrary to the New Testament.*

**T**He ordinary Tax hereof is—

12 06 06

The removing of dead Corps from one place to another, or to transfer a Congregation, or the Mass, that is to say, into any place, only that place which was appointed for it, a Dispensation will cost—

60 00 00

*Dispensation*

## *Dispensations for the Reduction or Diminution of the Mass.*

**T**O Reduce or shorten a Mass, when the Revenue is small, the Dispensation will cost ————— 04 03 06

And if the Inhibitory Clause be added, you must pay ————— 08 06 00

If a Rector of any Benefice desires a Dispensation for abbreviating the Mass, and that he would have this Dispensation to be for him and his successors, he may obtain his request, but he shall pay ————— 30 10 00

If it be a Chapter, Colledge, or Corporation that desires such a Dispensation they must pay ————— 40 10 00

## *Dispensations for Confirmations.*

**T**he Confirmation of a Statute for a Cathedral will cost ————— 80 19 00

If it be for a Colledge, it will cost but ————— 60 15 03

The Confirmation of a League or agreement made between two persons of quality, provided that there be in Amity, Peace, or Charity one with another, will be rather to the advantage, than to the disadvantage of the Church; and that their agreement will be according to the Canons of the Law, will cost but ————— 12 03 06

All confirmations of the alienations of Ecclesiastical goods are Taxed at ————— 12 03 06

The Confirmation of a Statute concerning a certain number of Ecclesiastical Benefices will cost ————— 40 10 00

A confirmation for an erection or reserve of a Right of Patronage, will cost according to value or profit of the Patronage, at least ————— 23 15 09

The confirmation for a perpetual League or alliance made by the Ordinary, for a fact which the Law allows of, will cost but ————— 50 00 00



### *Dispensations for Benefices and Rights for the Poor.*

**A** Prescript to chuse a Ternative that one would, or for to confirm unto a poor man the term of five years with the choice of Paymasters and Creditors will cost \_\_\_\_\_ 05 00 00

And if the Clause Derogatory, be added from the Law, with Orders for Bankrupts and Brokers, in a certain way and form of paying their Creditors, it will cost \_\_\_\_\_ 08 02 08

But if it be for a Clark, and granted in a Chapter, it will be \_\_\_\_\_ 05 01 06

And if the Bull contains an absolution from Ecclesiastical censures it will cost \_\_\_\_\_ 06 01 06

And if the Bull brings Dispensations for Irregularities it will cost \_\_\_\_\_ 09 02 09

### *Dispensations for Declarations.*

**A** L L Declarations of Law, whether it be matters of Religion, or Murder, or any other thing, are ordinarily Taxed \_\_\_\_\_ 06 02 06

But if it be in cases of Matrimony, it will cost \_\_\_\_\_ 09 03 07

### *For Transumptis, videmus, & per inde valere.*

**I** F any Priest having lost the Letters of his Orders, comes to the Bishop which ordained him before, then he must pay for the renewing of his Letters and his Commission again the sum of \_\_\_\_\_ 06 02 00

For a Letter of Indictment for a fact committed in the time of supplication, though it was no hinderance to the Confessors of the Bull, neither occasioned the altering or changing of the Rate which was before set upon the said Bull will cost \_\_\_\_\_ 06 02 00

But



But if the Rate or Tax was changed, and that it exceeded six pound, you must pay the overplus—

### *Licences and Dispensations for Indulgences.*

**A** Licence for transferring a Parish Church, to a Monastery with all things thereunto belonging, will cost— 24 06 08

And if the Bull mentions a prophanation of the place, where the said Church was first erected it will be— 40 00 00

A Licence for building a Font for the Christening of Children, is— 24 06 00

For building a Colledge Church, or the changing a Parochial into a Collegial is— 100 00 00

To Build a Parish Church, and therein to erect a Font, is Licensed for— 24 06 07

A License for transferring a Church-yard or a Sanctuary unto any temporal use, will cost— 12 03 00

And if this alteration is made upon the Request of a whole Corporation or City, it will cost— 48 12 06

A License to transfer or remove Reliques from one place to another, is— 09 02 06

A Licence for saying Mass in an execrated Chappel, is— 12 03 00

And if the Bull holds a priviledge for erecting a Parochial Church in that place, it will cost— 18 03 06

A Reserve of a Right of Patronage for ones self and Heirs, will cost— 40 10 06

To Build a Shop in the Ally or Entry, of any Church will cost— 12 03 00

A Licence for erecting a Fraternity and a Nunnery, together with a permission for their being conversant one with another, and also authority to confesse one to another, and for keeping a neat Alter: and for Receiving the Sacrament at their pleasure— 01 02 06

To change the Feast of St. *Didacus*, otherwise then after the manner and order of that Rubrick *de Translacionem officii*, will cost— 12 13 06

A License for saying Mass in all places, will cost— 09 00 00

For one Priest to say Mass twice a day, nay three times,  
if he be in *terra heretica* ————— 05 03 06

But if a Colledge, Church or Chapter, or a Corporation  
of Secular Priests together, desire this priviledge, it  
will cost them ————— 100 18 00

A whole City being interdicted yet the Major, Alder-  
men, and Burgessees of that City may have a Licence to  
hear Mass in their own Houses, and may also be buried  
in their own Chappels, paying for their Licence ————— 100 06 00

But if they will have an Altar *portacule*, that is a por-  
table Alter, they must pay more ————— 08 00 00

If the Bull be for the Husband and the Wife it will  
cost ————— 09 00 00

And if it comprehends their Children, the Tax will  
be ————— 13 00 00

A Licence for saying two Masses before day, *in nisi fue-  
rit in terra heretica*, or at *Christmas* day, when every  
Priest is bound to say three Masses, will cost ————— 12 03 06

To publish the Pardons of the Cardinals without Li-  
cence from the Ordinary, will cost ————— 06 00 00

A Licence for saying the Canonical hours, in any other  
way or order than according to the constitution of the  
Diocess wherein one is beneficed, will cost ————— 06 02 06

And if it be for a Monk, it will cost ————— 09 02 09

And if the Bull doth give him leave to say his Prayers  
as he likes best, it shall cost ————— 12 03 09

A secular Priest tyot intends to dispose of goods to his  
Relations and not to the Clergy, he must pay for his Li-  
cence ————— 12 03 06

But if a Regular had a designe to leave some of the  
goods he hath in his possession unto his friends, he  
must pay for his Licence ————— 07 03 04

And if the goods were acquired out of the goods of  
the Monastery he cannot dispose of them, *sine Licentia  
superioris*, and that can hardly be gotten —————

If a Bishop distributes all his goods to his Relations  
he ought to hire his Licence, which will cost ————— 36 09 00

If an Abbot or Superior of a Convent, he is to pay — 50 00 00

To change ones proper Name ————— 09 02 09

A Licence for reconsecrating a Church, or Church-yard is ————— 12 03 06

A Licence for a Child of twelve years to hold a Canons place in a Cathedral, notwithstanding all the Rules of the Chancery contradicting such things, yet he may obtain his Licence for ————— 12 03 03

And if he be thirteen years old, he pays but ————— 06 00 00

For a man to have a Licence to say Mass in *Greek* amongst the *Grecians* ————— 09 02 00

For having authority to visit the Holy Sepulchre is — 04 01 04

A Bishop that would exempt himself a whole year from being consecrated, he must pay for his Licence — 50 09 05

And if he would have it for seven years he may, paying only ————— 90 02 09

A Licence for saying Mass with the Head covered shall cost ————— 05 02 10

If a Bishop or Abbot desires such a Licence he is to pay ————— 24 06 00

A Dispensation for a Titular Bishop, for his *non Residens*, in his own Bishoprick will cost ————— 18 04 02

To hold two several employs in the same Church, will cost ————— 12 03 06

For a titular Bishop that would exempt himself (for ever) from taking a journey to *St. Peters of Rome*, by reason of the distance of the place, a Licence will cost — 24 06 00

And if it be for ever ————— 52 12 06

A Dispensation for the Bastard of a Lay-man or Clergy-man, that he may enjoy the Legacy or Gift, which his Father hath left, as far as the value of two hundred Ducats, it will cost ————— 12 03 06

And if he be the son of a Monck, that hath power to make a will, he pays ————— 34 06 00

To preach on Sunday, and other Festival days, for the space of five years, for the redeeming of poor Prisoners, the Licence will cost ————— 12 03 06

For the Chapter of a Cathedral; to contribute some monies for the maintainance and reparation of a Town, will cost ————— 24 06 00

A Dispensation for a Temporal Lord, and his Family  
to eat the flesh of Beasts slain by *Sarazens*, will cost— 30 09 06

A woman of honour accompanied with four Gentlewo-  
men more having a desire to visit a Convent four times a  
year, and then to stay for a considerable time must pay  
for her Licence—

A Father that will put his Daughter to be bred with  
Nuns in their Convent, must pay— 12 03 06

A Licence for a married man for Receiving the habit  
of the third Order of St. *Francis*, that is to say the ha-  
bit of penance, will cost— 10 03 06

A Licence for a Knight of St. *James*, that he may  
marry a Widow contrary to the Order of his Knight-  
hood— 12 03 06

Licence for a Fryer to here the confession of any other  
Nuns but those of his own habit and order, will cost— 15 04 00

A Licence for an Abbess, and three or four of her Nuns  
together with so many jocond Fryers to go abroad in the  
Country, to see some Lands and Tenements belonging  
to the Mother Abbess, and there to recreate themselves  
for a week or two, will cost— 24 06 00

They may stay, a little longer provided they go allways  
*bini & bini*, that is to say, two and two, and they are  
to have a great care least they may give any bad example,  
and if they do not live *Caste*, that is Chast at least, let  
them live *Caute*, that is warily—

A Cordileir having acquired a parcel of Lands or a  
sum of mony by his own Industry, may leave it to his  
Nephews or Relations paying for his Licence the sum  
of— 12 03 06

A Regular having a desire to wear Shirts, or to Lay in  
Sheets must pay for his Licence— 12 03 06

A whole Convent of Fryers having a desire to change  
from one Order to another, must day for his Licence— 40 10 00

But if the Order to which they alter be the more straight  
they pay only— 12 03 06

But if they change one Convent for another with  
the Revenues and Utensils, and all other goods the Prior  
or Guardian of each Convent must pay— 06 00 00

A Licence to live in a Hermitage will cost \_\_\_\_\_ 12 03 c6

An Apostate having Renounced his habit and Order,  
and being again desirous to turn to his former profession,  
must pay for his transgressions \_\_\_\_\_ 10 03 06

Lastly, If any man have a desire to wear the Habit of  
any Order privately, or under his own Garment, he  
must pay for his Licence, the sum of \_\_\_\_\_ 06 03 06

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The

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## The ABSOLUTION.

**I** Have here set down for the better confirmation and justification of the truth of this Book, the particular form of Absolution, that these Missionaries do use to such persons as do confess to them, and this is called an *Absolutio gratalis*, and is most commonly used to sick persons.

After the Penitent having confessed his sins, the Missionar y begins his Absolution after this manner.

*Miseriatur tui omnipotens Deus, & dimittis omnibus peccatis tuis, per ducat te ad vitam eternam, Amen.*

*Indulgentiam Absolutionem & Remissionem omnium peccatorum tuorum tribuat tibi omnipotens & misericors Dominus, Amen.*

*Deinde Injungit penitentiam, sicut ipsi videbitur convenience & postea dicit*

**D**ominus noster Jesus Christus, te absolvat & ego Autoritate, ipse qua fungor te absolvo. Imprimis ab omni Vinculo excommunicationis majoris & minoris, si fuerit Clericus, disti suspensionis aut interdicti, si forte incurrui & deinde absolvo te ab omnibus peccatis tuis & ab omnibus penis tibi in Purgatorio debitis pro peccatis & delictis & restituo te unitate, & participatione Ecclesie & virtute auctoritate speciali mihi in hac parte Commissa restituo te illi Innocentie in qua eras quando baptizatus fuisti & si hac vice non moriaris reservo tibi hanc gratiam pro extremo mortis articulo. In nomine Patris & Fili, & spiritus sancti, Amen Jesus.

Paso Domini nostri Jesu Christi, & merita Beate Mariæ semper Virginis & omnium sanctorum & sanctarum ut quicquid bonificeris vel mali patienter sustineris sint tibi in Remissionem peccatorum tuorum augmentum gratiæ & premium vite æternæ. Amen. pax tecum.

The

*The ABSOLUTION thus Englished.*

**O**UR Lord *Jesus Christ* absolve thee, and by vertue of the Authority that I hold, I do absolve thee ; First, from all sorts of Excommunications, whether great or small. If the Penitent be a Clerk, he must say ; from all sorts of Suspensions and Interdicts, (if by chance you have incurred any) Then I absolve thee from all thy sins, and from all sins and torments due to thee in Purgatory for thy sins and Transgressions ; And I receive thee into the Union and Participation of the Church And by vertue of a spetial Authority to me committed. I restore thee into that Innocency in which thou hast been when thou wert Baptiz'd. And if thou die not at this time, I reserve to thee this Grace, to the hour of thy Death ; *In the Name of the Father*, &c. and by the merits and Passion of our Lord and Saviour *Jesus Christ*, and the merits of the ever blessed *Virgin Mary*, and of all the Saints and Virgins ; That whatsoever sins thou hast committed, and whatsoever Injuries thou patiently hast suffered, let them be unto thee a Remission of thy sins, and an augmentation to Grace, and a *Premium* of life everlasting. *Amen*, Peace be with you.



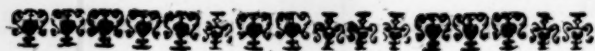
## THE POSTSCRIPT

And now I hope I have made good that I promised, sufficiently discovering the cheats of these Merchants of souls, and therefore your Charity will give me leave to say with the Apostle, *tantum, bonum certamen certavi*, though I have not mentioned half the Abominations that are practised in this kind, but I hope this is enough to prove, that mony rather than true repentance is made the ground of the Absolution of the most hainous sins : but I hope God will give me more leisure, and better opportunities of detecting the wickedness of this mystical *Babylon*, and then I engage never to be weary of the designe I have undertook in declaring to the World the enormities of the Church, whereof I was once a Member, and was (though ignorantly) as great a deluder as any of them. But thanks be to God who hath opened the eyes of my understanding to discover the  
light



## THE POSTSCRIPT.

light of his glorious Gospel, which I acknowledge as his infinite mercy, and who hath enjoined me being now converted, to strengthen my Brethren : and therefore I beseech you as you love God, and tender the salvation of your own souls to detest not only the vices themselves, but the manner of forgiving them, practised in the Church of Rome. And beware of its Missionaries, who go about like Wolves in Sheeps cloathing, seeking whom they may devour, and have no other end, but to breed confusions amongst us, to make us break the bond of Union and Charity, in which we ought all to be united, in one Lord *Jesus*. To whom, be all honour, and glory, *World without end.*



# An Appendix.

**T**Hese Names of Missionaries and Penitentiaries are all one, the distinction only is, that those Penitentiaries do reside in the Court of Rome. and the Missionaries are those which are dispersed through the World, notwithstanding they have the same power and Authority to absolve id est a Cassibus Reservatis; The truth is, these do not directly accumulate or gather these sums, u they are to enlighten the Penance and Pilgrimage of the Penitents for paying these forementioned Taxes to their severall Deputies, appointed in all places to that purpose.

FINIS.

*The Authors Testimony from the University.*

**T**Hese are to Certifie All whom it may Concern, That Mr. *Anthony Egan* Clerk, lately a *Franciscan Fryer* in *Ireland*: but now of the *Reformed Religion*, hath for the time of his Abode in the University of *Oxford*, behaved himself soberly, discreetly, and studiously, and thereby hath been a happy means to reduce some persons to the Church of *England*, who had been formerly perverted. *In Witness* whereof, I have hereunto put my Hand & Seal, in such Causes usual, this twentieth day of *August*, in the year of our Lord. 1673.

*P. Bath and Wells*

Vice-Chan. of *Oxon*

*Job. Wallis* Geo. professor *Oxon*

*Idem* Testor *Tho.*

*Tho. Yates* President

*Barlow Coll. Re-*

of *Brazen Nose*

*gine* Prepositus

*Ra. Bathurst* Principle  
of *Trinity Colledge*.

*Ab. Campion* Proct. Senior.

*Tho. Tullie* Aule St.

*Edmundi*, principalis.

*Copia Vera.*